

Russellism

BY

THOS. CARY JOHNSON



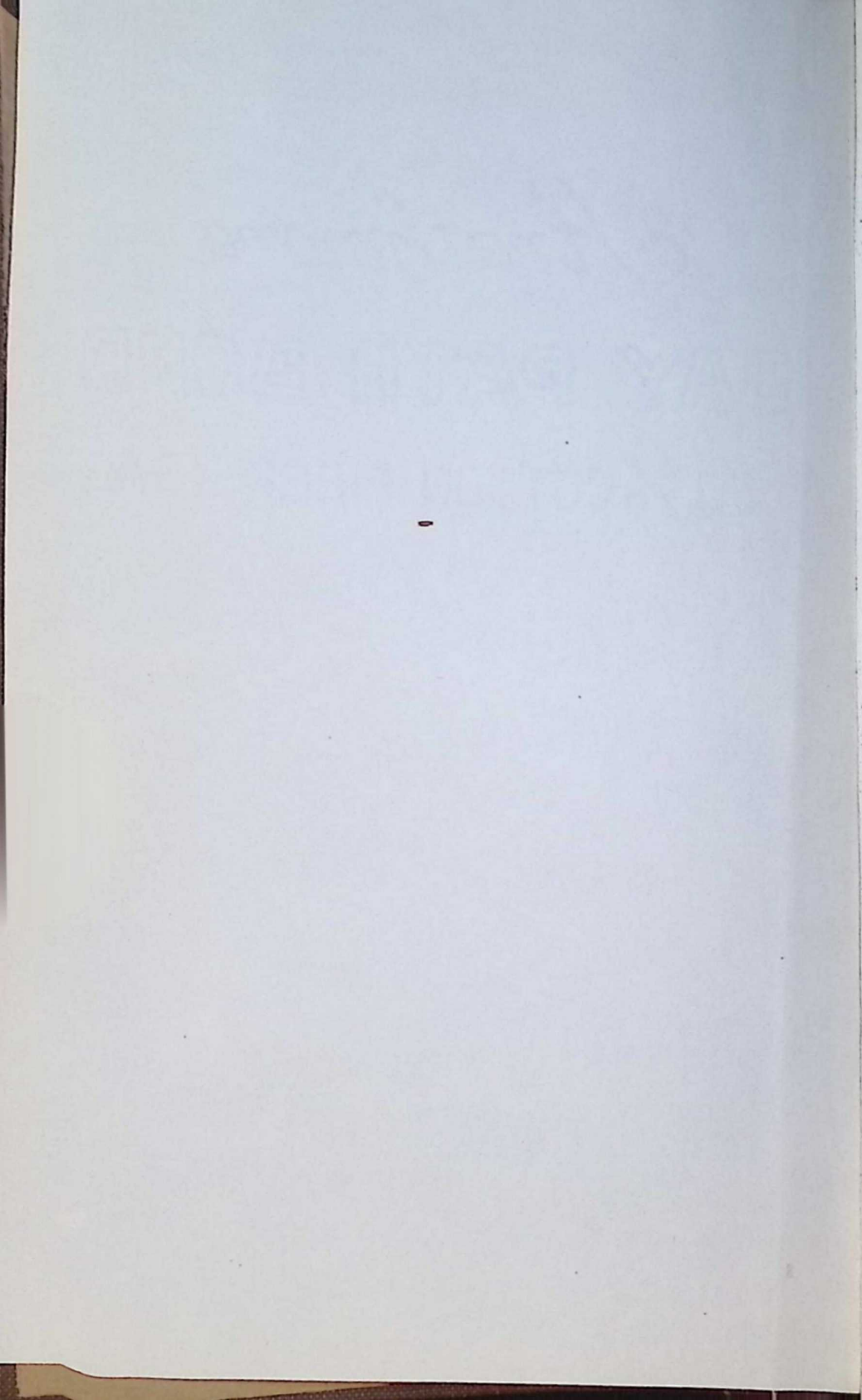
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THOS. CARY JOHNSON

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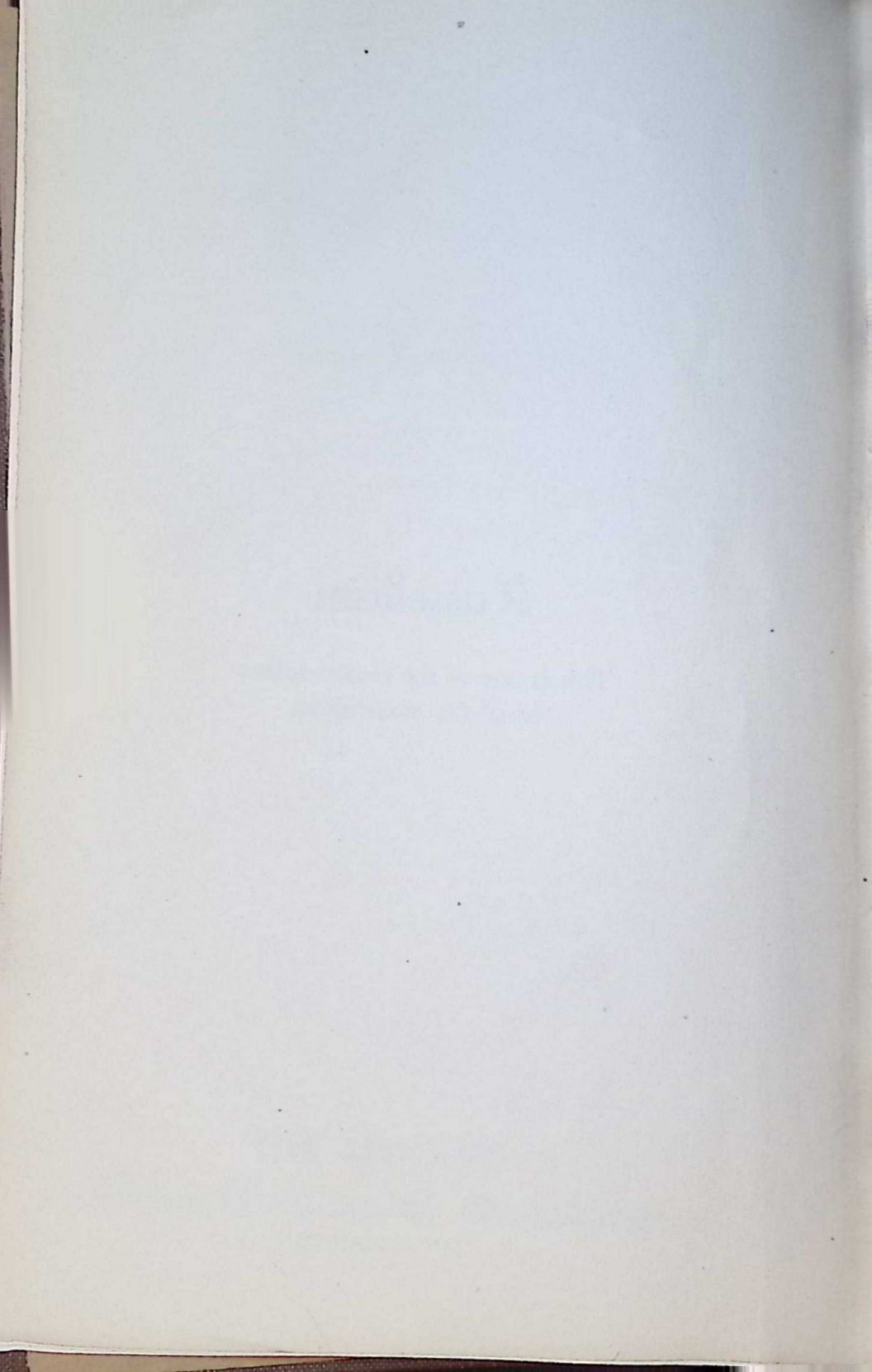
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Russellism

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of all the modernisms

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Literature on Russellism

C. T. Russell, *Studies in the Scriptures*, 6 Series.

Lawyer, *A Great Ecclesiastical Battle in the Heavens*.

Haldeman, *Two Men and Russellism*.

Haldeman, *A Great Counterfeit, or The False and Blasphemous, Religion Called Russellism and Millennial Dawnism*.

Haldeman, *Millennial Dawnism, the Blasphemous Religion Which Teaches the Annihilation of Jesus Christ*.

Chas. C. Cook, *More Data on Pastor Russell*.

I. I. Ross, *Some Facts and More Facts about the Self-Styled Pastor Russell (of Millennial Dawn Fame.)*

Chas C. Cook, *All About One Russell*.

Russellism

By Russellism is meant the teaching of Charles T. Russell, as set forth in his work, once published in (six) volumes, entitled "Millennial Dawn," and later published under the caption "Studies in the Scriptures."

This work claims for itself publication under the auspices of the "International Bible Students Association, Brooklyn, London, Melbourne, Bremen, Elberfeld, Orebro, Christina." The copyright is held by "Watch Tower Bible and Tract Society, Brooklyn, U. S. A." A note on the reverse of the title page of volume I, asserts that "This volume can also be supplied in the German, Swedish, Dano-Norwegian, Finnish, French, Greek, Italian, Hungarian, Hollandish, Spanish, Polish, Slovak, Arabic, Chinese and Japanese languages, also in Braille (for the blind)."

There are reasons why this ism should be given a degree of study: (1) It has been given the shrewdest and most efficient advertising over vast areas of this earth's surface. The books are sold at a nominal price. There is an edition which may be had for twenty-five cents per volume. They are given to persons who wish them, but are too poor to buy them. The views set forth in them are published also in millions of tracts and in the official paper, or magazine, known as "The Herald of Christ's presence." (2) The ism makes a powerful appeal to people, of small capacity to reason, or small disposition to study God's word in a historic way, of large credulity, of readiness to follow the teacher who will speak with an air of prophetic certainty, or reason plausibly—to such people, when conscious of sin and in dread of its consequences. (3) It has already infected

and unsettled vast numbers of such people; and it has bothered many of a different and nobler type. The latter have not yet received it, but for lack of time, or conveniences, they have not been able to appraise Russellism in a satisfactory way, and to fix upon a proper course of conduct to be pursued with reference to it. (4) It is a pernicious, blasphemous and Satanic teaching—lulling to sleep multitudes, many of whom might, but for it, be led to seek life eternal in Christ Jesus.

For these and kindred reasons the following sketch and criticism of Russellism has been made.

1. *Of Russell's Theology Proper, or his doctrine, as to the existence and attributes of the Gods, as to the Plan of the Supreme God; as to creation and as to Providence.*

1st. *His doctrine of the Gods:*

1. With some considerations of force and with others destitute of either force or plausibility, Russell teaches that the light of nature discloses the existence of a supreme intelligent creator, of immeasurable power and wisdom, benevolence and justice, who will make known to his intelligent creatures his plan concerning them in "some such revelation as the Bible claims to be; and maintains the view that the Bible is a divinely inspired revelation."

Notwithstanding this expressed view of the Bible, we must beware of thinking that he gives the Bible the premier place in the teaching of theological truth. On page 198, of his "Watch Tower" of the issue of September 15, 1910, it is written concerning his books:

"If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with Bible proof texts given, we might not improperly name the volumes, 'The Bible in Arranged Form.' That is to say, they are not merely comments on the Bible, but they are practically the Bible itself.

. . . "Furthermore, not only do we find that people

cannot see the divine plan in studying the Bible by itself, but we see also that if any one lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years, he goes into darkness. On the other hand, if he had merely the Scripture studies, with their references and had not read a page of the Bible as such he would be in the right at the end of the two years, because he would have the light of the Scriptures." (Quoted in Chas. C. Cook's "All About One Russell," pp. 13-14).

It thus appears that the Bible is light-giving according to Russell, only as interpreted by himself.

From the Scriptures thus "reasonably interpreted" (i. e., interpreted according to Russell's views), and from many interpolations from his own "reason" such as to give the Scriptures the sense which he wishes to find in them, he proceeds to set forth his views concerning the nature of the Gods.

2. Of "the God," the one Almighty God, Russell teaches that He has "mind and body." He says: "Some may be a little startled by this expression, 'a divine body,' but we are told that Jesus is the express image of his Father's person. . . . We could not imagine either our divine Father or our Lord Jesus as merely great minds without bodies," p. 200, Vol I., "Studies in the Scriptures."

Now, God, in His word, not only gives us no ground for regarding Him as having a body, but represents himself as pure spirit, ascribing to Himself attributes such as unchangeableness, unity, omnipresence, which body cannot have. "God is a Spirit," John 4:24; "The heaven and heaven of heavens cannot contain Thee," I Kings 8:27; "Who (the Son)

is the image of the invisible God," Col. 1:15; "the invisible," I Tim. 1:17; "As seeing Him who is invisible," Heb. 11:27.

3. Russell, in his further teaching concerning God, misrepresents ridicules and denies the doctrine of the Trinity.

(1) He misrepresents the doctrine of the Trinity, which he calls "this confusing *doctrine* of men" (Vol. 5, p. 54),* and declares that for it "no authority can be found in the word of God." That he misrepresents, ridicules and denies the doctrine is clear from the following quotations:

"How could there be *three* Gods and yet only *one* God. If there are three Gods, "equal in power and glory," as the catechisms declare, then it is untrue to say there is only *one* God. If there is only "one God, the Father of whom are all things," as St. Paul asserts; and if, as Jesus declared, the Father is greater than his honored Son; and if the Father raised his Beloved Son from the dead, and *exalted him on high*, honored him, and has appointed for him a Kingdom; and if ultimately the Son will deliver up the Kingdom again to the Father, that he may be all in all; then it cannot be true that there are *several Gods of equal power*. Nevertheless, we shall show conclusively in the succeeding chapter that our Lord Jesus Christ is *a God*, but that . . . still the united voice of the Scriptures most emphatically assert that there is but one Almighty God, the Father of whom are all things," Vol. 5, p. 55.

"Moreover, the words 'Father' and 'Son' imply a difference and contradict the thoughts of the Trinity and oneness of person, because the word "father" signifies life-giver, while the word 'son' signifies the one who *has received life* from another," Vol. 5, p. 60.

"The idea of claiming *three Gods*, and at the same time claiming that the three were only one God, was no doubt considered a masterstroke in theology by which the views

*These references to volumes and pages are to the volumes and pages of "Studies in the Scriptures," by Russell.

of believers converted from amongst the Jews could be brought into closer accord with the general sentiments of the Gentiles, who, it was desired, should be pleased and brought into the Church." Vol. 5, p. 63.

"At the same time it is admitted that the doctrine is *incomprehensible*, and therefore that nobody really believes it, because nobody can, in a true sense, believe an incomprehensible thing. And various doctrines and practices, not only of Protestantism, but also of Catholicism, deny the doctrine of the Trinity: note, for instance, that all Protestants pray to the Father, '*in the name of Jesus*,' '*for Jesus' sake*,' etc., thus recognizing the fact that there are two separate persons and not one person. Vol. 5, p. 64.

Again, he speaks of "the unreasonable and unscriptural doctrine of a Trinity—three Gods in *one person*." Vol. 5, p. 76.

Quotations of like character might be multiplied in support of our present contention that he misrepresents and the ridicules and denies the doctrine of the Trinity. To them might be added his teachings that the Son, prior to his being made man, existed only as a created, angelic existence, and that the Holy Spirit is nothing more than the influence, or power, of God, that He has no distinct personal existence. Quotations showing unmistakably that he does these latter things are to be given later.

(2) Contrast now the true orthodox doctrine of the Trinity as held by the Greek and Roman Catholic Churches.

"There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

This is no doctrine of tritheism—that there are three individual Gods. We shall find Russell teaching, that there is a plurality of Gods now—that the Almighty, *the* God who always has been, exists now; and that the Lord Jesus Christ

has been made a God, and exists as such now; and, apparently that true believers who sacrificed their lives in the gospel age have been made Gods and exist as such now. But of this hereafter. Observe that in his pantheon there are at least two Gods—the eternal self-existent God and a being who has been created a God. His view of Christ approaches that of the heretic Arius. He is a kind of ditheist.

The orthodox doctrine distinguishes between substance and person, a distinction to which Russell seems to be dead; it affirms one substance but a three-fold personal distinction in this one substance. The church was driven to this doctrine by the clear Scripture teaching that God is one, and yet that the Father is God, the Son is God and the Holy Spirit is God. It does, of course, not teach that God is one and three in the same sense. It is guilty of no contradiction, just as it is guilty of no contradiction when it asserts that man is dual as to substance unitary as to personality.

The evidences for the truth of a doctrine may be the strongest and yet the doctrine incomprehensible. Here is John Smith, who teaches that a Jersey cow feeding on a blue grass field, turns some portions of her feed into constituents of milk and other portions into fat and others into muscles. Now, must I wait till I can comprehend everything about these processes—how they are carried on—before believing what said Smith teaches as to the cow's uses of the grass in these ways. Further, C. T. Russell should, of all men, for his own sake, avoid teaching that a man cannot believe what he cannot comprehend. For he teaches amongst many incomprehensible things concerning *his* Christ some impossible things, e. g., that he was changed from a "spirit being" into a "human being," which, he teaches, is *not a spirit*, even in part, teaches that that *human being*, Jesus, died, became non-existent, and remains so forever; and

that Jesus Christ was called into existence at the end of three days, as a Spirit, lives today and ever will as a Spirit being, and of a type infinitely higher than that of his former spirit being, having been elevated to the divine nature. Russell's teachings teem not only with incomprehensibles, but with real impossibles and contradictories; but let us now to his doctrine of the Son.

4. *Russell teaches of the Lord Jesus Christ. Hear his words:*

"Some claimed that he (Christ) was an *impostor*: Some that he was merely a good man: some that he had a miraculous birth, but never had a *pre-existence*; and others held the truth, viz., that he had pre-existence as a Son of God on a spiritual plane, that he became the Son of God on a human plane, in order to redeem mankind and that now he is highly exalted, so that all are commanded to honor "the Son even as they honor the Father." Vol. 5, pp. 62, 63.

"Searching the Scriptures carefully to note just what they do say, and what they do not say, respecting our Lord Jesus, we find their testimony very explicit, harmonious and satisfactory. We will first state in synoptical form, what we find to be the Scriptural teachings, the proofs of which we will give further along:

"(1) Our Redeemer existed as a spirit being before he was made flesh and dwelt amongst men.

"(2) At that time, as well as subsequently, he was properly known as 'a god'—a mighty one. As chief of the angels and next to the Father, he was known as the Archangel (highest angel or messenger), whose name, Michael, signifies, 'Who is God,' or God's representative.

"(3) As he was the highest of all Jehovah's creation, so also he was the first, the direct creation of God, the only begotten and then he, as Jehovah's representative, and in the exercise of Jehovah's power, and in his name, created

all things—angels, principalities and powers, as well as the earthly creation. . . .

“(4) This humiliation to Man’s condition was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our *ransom*, or “corresponding price.” Hence, his resurrection was not in the flesh, but, as the Apostle declares, “He was put to death in the flesh, but quickened in Spirit.” I Pet. 3:18.

“(5) His resurrection not only restored to him a spirit nature, but in addition conferred upon him a still higher honor, and, as the Father’s reward for his faithfulness, made him partaker of the *divine nature*—the very highest of the Spirit natures, possessed of immortality.” Vol. 5, pp. 83, 84. Cf., also, Vol. I., pp. 176, 179.

The meaning of these statements is made clearer by other statements of Russell’s. Thus he writes:

“Nor do the Scriptures in any place intimate that the existence of the Only Begotten ever ceased from the time it began, as “the beginning of the creation of God,” until it ceased at Calvary for three days; after which he was raised from the dead to die no more, death having never more dominion over him.” Vol. 5, p. 90.

Commenting on John 1:11, “The logos was made flesh and dwelt among us,” he writes:

“The common thought in respect to our Lord’s manifestation in the flesh is usually expressed in the word *incarnation*. This usual thought we believe to be wholly incorrect, unscriptural.” (He proceeds to show that he does not understand the orthodox doctrine of the incarnation, and to condemn his misconceived doctrine). (p. 94, Vol. 5).

“There was no sham about it: it was not that he merely appeared to humble himself, while really retaining his glory and power: it was not that he seemed to become poor for our sakes, yet actually remained rich in the possession of

the higher spiritual nature all the time; it was not that he merely put on the clothing, the livery, of a servant. No, but he actually became a *man*—"the man Christ Jesus who gave himself a ransom for all." I Tim. 2:5."

"We shall see subsequently, when we come to consider particularly the ransom feature of his work, that it was absolutely necessary that he should be a man—neither more nor less than a perfect man—because it was a man that sinned, a man that was redeemed, and the divine law required that a man's life should pay the redemption price of a man's life." Vol. 5, p. 95.

"Nor could our Lord have been raised from the dead a *man*, and yet have left with Justice our *ransom-price*: in order to the release of Adam and his condemned race from the sentence and prison-house of Death, it was necessary not only that the *man* Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead, should remain our ransom-price to all eternity." Vol. 5, p. 454.

He teaches that Christ's "human existence ended on the cross," that "after being dead three days, he was raised to life—to the perfection of spirit being—born of the Spirit—"the first-born from the dead"— . . . Jesus, therefore, at and after his resurrection, was a spirit—a spirit being, and no longer a human being in any sense." Vol. 1, pp. 230-231.

He writes:

"Our Lord's being or soul was non-existent during the period of death. 'He poured out his soul unto death; he made his soul an offering for sin.' But his soul (being) was revived in resurrection, being granted a new spiritual body." Vol. 5, p. 362.

He defines soul as "sentient being, intelligence, the man himself, the being, or soul." Vol. 5, p. 308.

"Man's superiority over the beast, according to the account given in Genesis, consists not in his having a different kind of breath or spirit, but in his having a higher form, a superior body, a finer organism—endowed with a brain organism which enables him to reason upon planes far above and beyond the intelligence of the lower animals of the brute creation." Vol. 5, p. 310.

He teaches that our Lord Jesus "is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle." Vol. 2, p. 131.

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for the spirit was not yet given." (John 7:39). We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31). Whether it was dissolved into gasses or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience and of our redemption, no one knows." Vol. 2, p. 129.

"Neither was Jesus a combination of two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism—at thirty years of age (manhood, according to the law, and therefore the right time to consecrate himself as a man)—that he received the earnest of his inheritance, divine nature. (Matt. 3:16, 17). The human nature had to be *consecrated to death* before he could receive even the pledge of the divine nature.

And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man he became obedient unto death; *wherefore*, God hath highly exalted him to the divine nature. (Phil 2:8, 9). If this Scripture is true, it follows that he was not exalted to the divine nature until the human nature was actually sacrificed—dead.”

“Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature, first from spiritual to human; afterward from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other.” Vol. I., pp. 179-180.

Russell teaches also an inclusive Christ, or an extended Christ: that “Christ includes all anointed of the Spirit” (Vol. 1, p. 85); that “the Christ (the Anointed) is not one member but many.” Vol. 1, p. 82.

“The great work before this glorious anointed company—the Christ—necessitates their exaltation to the divine nature; no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things in heaven and earth—among spiritual as well as among human beings.” Vol. 1, pp. 289, 290.

Russell *thus* teaches: (1) That Christ before his advent was not God, but a created angel. (2) That when he was in the earth he was neither God, nor a spirit of any order of being, but a human being, body with the *spirit of life*, or breath of life, in it. (3) That his atonement was exclusively human, a mere man’s. (4) That since his resurrection—really creation with a consciousness precisely like that with which Jesus passed into non-existence—he is a God—a *made God*. (5) That Jesus’ body was not raised from the dead. (6) That his soul became non-existent and must continue so forever.

The orthodox Christology which Russell either misconceives, or intentionally misrepresents, is briefly set forth in the answer to question 21 of the Westminster Shorter Catechism: "The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continued to be God and man in two distinct natures and one person forever."

The bare statement of Russell's Christology as has been done above, first in his own words, and then, in more compact form, in our words, should be enough to kill it. The indulgent hearer will, however, it is hoped, pardon a shot or two at these positions of Russell.

(1) John 1:1 says, "The word was God." Reverent and real scholarship says of this passage, "The predicate (God) stands emphatically first, as in 4:24. It is necessarily without the article *Theos*, not *ho Theos*, inasmuch as it describes the nature of the Word and does not identify His Person. It would be pure Sabellianism to say "the word was *ho Theos*." No idea of inferiority of nature is suggested by the form of expression which simply affirms the true deity of the Word," (*Cannon Westcott, following the great current of thoughtful and learned Bible students of all the ages*). Three majestic truths are set forth in this passage: (a) The eternity of the Word. In beginning (*without* the article) *was* (not came into existence) the Word. Timeless existence is predicated of him. (b) The eternal *personal existence* is set forth. He was with God. By the Word all things were created and enlightened. (c) His deity is taught. "And the Word was God."

(2) If Christ was an honest man, he was also more than man—was God—when on earth. For he said, "It is written, 'Thou shalt worship the Lord, thy God, and him only shalt thou serve,' and yet he said, 'the Father judgeth no man, but hath committed all judgment unto the Son, that all men

should honour the Son even as they honour the Father.' He said, "Come unto me all ye that labor and are heavy laden and I will give you rest." How could a mere man so speak without sheer impiety? How, as a mere man, could he make himself the very object of supreme worship in the Lord's Supper, saying, "This do in remembrance of me?" The like argument might be made from many passages of Scripture. Truly, the attributes, works and worship predicated of Christ in the Scriptures represent him to be very God of very God, as well as man.

In denying that Jesus Christ is the eternally generated Son of God, who took a perfect human nature into union with himself, that he was at once the Son of God and the Son of Man, Russellism accuses Christ of falsehood and treason against the Most High; and brings him before man as the worst fraud, hypocrite and deceiver of the world's history down to the time of Mrs. Eddy. For he set himself up to be the God of the Universe.

(3) If he was a mere creature he could have no imputable obedience, active or passive; and could work out no redemption. The Scriptures say, "God sent forth from himself his Son, born of a woman born under the law, to redeem them that were under the law," Gal. 4:4, 5. This Scripture cannot be true if Russellism be true. Again, if he was a mere creature, how could Paul say, "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. How could we explain Isaiah 9:6, "His name shall be called wonderful, counselor, the mighty God?"

(4) The Scriptures teach *not* that the Son is a made God, but that being in the form of God, he humbled himself for man's salvation; and hath, in consequence, been given *Mediatorial* lordship, Phil. 2:6-11. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature." Chrysostom said: "It is not possible to be

of one essence and to have the form of another." He was "God over all blessed forever." Rom. 9:5. See here "Fundamentals," Vol. VII., pp. 109-110.

(5) The Scriptures teach that the body of Jesus was raised from the dead. "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." See also John 20:24-28; Luke 24:39, etc. Shall we believe Christ, or C. T. Russell? Christ or the seller of miracle wheat at \$60.00 a bushel? In denying the bodily resurrection of Christ, Russellism reached a pitch of extreme audacity and falsehood. The doctrine of the resurrection is basal to Christianity. If Christ be not risen then Christians are of all men in a most pitiable and deceived condition. The lie invented by the chief priests that his disciples stole his body away during the night while the soldiers slept is not so shocking as this baseless speculation. Baseless it is. God had predicted His resurrection a thousand years before it occurred (Ps. 16:9; Acts 2:26-28). The gospel proof of the resurrection is bomb-proof. It was testified to by a large body of disciples, plain, competent, capable men who had ample opportunity to ascertain its reality, and were of honesty undoubted which assures us that they testified to fact as they saw it. (See "Fundamentals" VII., pp. 115-116). In his efforts to interpret away the Scriptural teaching as to Christ's resurrection, Russell ignores the fact that the Lord's resurrection body, while retaining its identity, was a spiritual body (I. Cor. 15:44), perfectly adapted to the Spirit, and not under the sway of natural laws which govern our ordinary bodies.

(6) Russell teaches that Jesus Christ passed into non-existence on Golgotha. Christ said to the repenting thief, "This day shalt thou be with me in paradise." If their personalities became non-existent at death, they could not

be together, for they were not. Who was right? Jesus or the man who said under oath, in the course of the same hour, that he knew the Greek language and that he was not familiar with it, and who appeared devoid of ability to name the letters of the Greek alphabet, on page 447, of Westcott and Hort's Greek Testament, when asked to do it in court? More, the Christ, which now is, according to Russellism, is a brand new one. The other gone forever. He was annihilated.

(7) Our Lord has two natures and not one as Russellism affirms. We read in John 1:14, "And the Word became flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. Notice: (a) The Word became flesh, he did not cease to be God in doing so. He was not changed into a man, a mere man. (b) He did not cease to be the Word, "He dwelt among us." The pronoun *He* has the Word for its antecedent. (c) The term "dwelt," literally is *tabernacled*, an allusion to the tabernacle of the Wilderness. God said, "And let them make me a sanctuary that I may dwell among them." Compare I John 1:1-3, where John summonses the three most trustworthy of our senses, *hearing, sight and touch*, to bear witness to the reality and presence of the Word of life, as dwelling among us.

See also John 16:28. "I came forth from the Father, and am come into the world: Again I leave the world and go unto my Father," which teaches eternal *son-ship, sojourn in the world, return to the Father*, of Jesus Christ.

See also I Tim. 3:16: "God was manifested in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory."

(8) The doctrine of the extended Christ is a diabolical abolition of the distinction between Christ and ourselves as generic.

Russell's Christology is an impious jumble, somewhat akin to unitarianism, more akin to Arianism, but much less worthy of respect than either and supported by an interpretation of Scripture wholly arbitrary—a reading into Scripture of notions foreign to it, that he may fool the people.

5. *Russell's teaching concerning the Holy Spirit.*

He says:

"This subject of the Holy Spirit, its office and operation, has been grievously misunderstood by many of the Lord's people for centuries: and only in the light of the rising Sun of Righteousness—in the light of the *parousia* of the Son of Man—is this subject becoming thoroughly clear and reasonable, as it evidently was to the early Church, and in harmony with all the various Scriptural testimonies pertaining to it. . . .

"There is consistency in the Scripture teaching that the Father and the Son are in full harmony and *oneness* of purpose and operation, as we have just seen. And equally consistent is the Scripture teaching respecting the Holy Spirit—that it is not another God, but the spirit influence or power exercised by the one God, our Father, and by his only Begotten Son—in absolute oneness, therefore, with both of these, who also are *at one* or in full accord. But how different is this unity of the Father, the Son and the Holy Spirit, from that held and taught under the name of Trinitarian doctrine, which in the language of the Catechism (Questions 5 and 6), declares: "There are three persons in the one God, the Father, the Son, and the Holy Ghost: These three are one God, the same in substance, equal in power and glory." This view suited well 'the dark ages' which it helped to produce. The period in which mysteries were worshipped instead of unravelled, found a most choice one in this theory, which is as unscriptural as it is unreasonable. How could the *three* be *one person*, in substance?

And if 'one in substance,' how could they be equal? Does not every intelligent person know that if God is *one* in person, he cannot be three? and that if *three* in person there can be only one sense in which the three could be *one*, and that not in person but in purpose, in mind, in will, in co-operation? Verily, if it were not for the fact that this trinitarian nonsense was drilled into us from our earliest infancy, and the fact that it is soberly taught in Theological Seminaries by gray haired professors, in many other ways apparently wise, nobody would give it a moment's consideration." Vol. 5, pp. 165-166.

"It is impossible to harmonize these various statements" (The Holy Spirit of God, etc.), with the *ordinary idea* of a third God." Vol. 5, p. 168.

"In the light of the Scripture we may understand the Holy Spirit to mean:

(a) God's power exercised in any manner, but always according to lines of justice and love, and hence always a holy power.

(b) This power may be an energy of life, a physically creative power, or a power of thought, creating and inspiring thoughts and words, or a quickening life-giving power, as it was manifested in the resurrection of our Lord, and will again be manifested in the resurrection of the Church, his body.

(c) "The begetting or transforming power or influence of the knowledge of the Truth." Vol. 5, p. 183.

"It would be strange indeed if one member of a co-equal Trinity of equal gods referred to another as able and willing to give the third as earthly parents are to give bread, fish and eggs to their children." Vol. 5, p. 224.

In these passages Russell betrays anew his misconception of, or his caricaturing, of the doctrine of the trinity. He speaks as if Trinitarians were Tritheists—as if they held

that the several persons of the Godhead were related as three individual men are related, as if they were three individual beings, with substance the same in kind. Whereas the Trinitarian holds that the one substance of the deity exists in a three-fold mode—which modes are more nearly like that of personality in man than anything else with which man has to compare them. Hear the clear statement: "There are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory."

That the Holy Spirit is represented as personal, as distinguished from the Father and the Son, and as divine, is the clear teaching of the word. The Scriptures say that the Holy Ghost "teaches" and "reveals," John 14:26; I Cor. 2:13; John 15:25, 26; I Tim. 4:1; that He searches the decrees of God, I Cor. 2:10; that He calls to special work in the Church, to special work in the ministry, Acts 13:2; that he distributes gifts as He will, I Cor. 12:10; and exercises many other personal agencies; that He exercises the active feelings of a person, Eph. 4:30. Scripture distinguishes Him alike from Father and Son and represents Him as sharing in honors and acts undoubtedly personal to them, Matt. 28:19; 2 Cor. 13:14. Pneuma though neuter, is construed with a masculine pronoun, John 16:3. He is represented as lied to, and therefore as personal, Acts 5:3. These are but a few of the indications of his personality. They suffice.

His Divinity is so clearly set forth that Russell does not question that, only endeavoring to show that he is a Divine influence.

The subordination of the Holy Ghost as well as that of the Son is evidently that of economy. The three modes of the divine existence—three persons—are to be treated each with the same honor. They are therefore equal in honor,

though subordinating themselves in a given order in the outworking and application of redemption.

2d. *The plan of God.*

Russell teaches that God planned three great dispensations: The first "lasting from man's creation to the flood, 1656 years; the second, from the flood to the commencement of the millennial reign of Christ, at his second advent, 4344;* and the third, or "Dispensation of the Fulness of Times," lasting from the beginning of Christ's reign for 'ages to come'." Vol. 1, p. 219.

He teaches that, in each of these three dispensations, "God's plan with reference to men has a distinct and separate outline;" that "the dispensation before the flood was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race." Vol. 1, p. 220. That during the second dispensation, 'the present evil world,' up to 1874, man was permitted to try governing himself; but by reason of the fall he was under the control of Satan, the "prince of this world;" that "this dispensation was to end in the greatest time of trouble the world ever saw;" that this dispensation was composed of three distinct ages; the age of the patriarchs from the flood to the death of Jacob; the Jewish age, and the Gospel age; that in this gospel age, "We had the 'royal priesthood,' composed of all those who offered themselves to God," living sacrifices, 'holy and acceptable through Jesus Christ," that during this period "the body of Christ was called out of the world, and shown . . . the exceeding great and precious promises whereby (by obedience to the call and its requirements) they might become partakers of the divine nature." Vol. 1, pp. 221-22. That 'the third great dispensation is to be composed of many ages,' that the first of these is the Millennial age; that "it is the

*This dispensation ended in 1874.

thousand years during which Christ will reign over and thereby bless all the families of the earth, accomplishing the restitution of all things spoken by the mouth of all the holy prophets. During that age, sin and death shall be forever blotted out." Vol. 1, p. 222.

"The ages to come following the great reconstruction period, are to be ages of perfection, blessedness and happiness, regarding the work of which the Scriptures are silent." Vol. 1, p. 223.

"Each of these dispensations has its distinct seasons for the beginning and development of its work, and each ends with a harvest manifesting its fruits. The harvest at the close of the Jewish age was a period of forty years, lasting from the beginning of Jesus' ministry. . . . A. D. 29, until the destruction of Jerusalem, A. D. 70. Vol. 1, p. 223.

"A harvest constitutes the closing period of the Gospel age also, during which there is again a lapping of the two ages—the Gospel age ending, and the Restitution or Millennial age beginning. The Gospel age closes by stages, as did its pattern or 'shadow,' the Jewish age. As then, the first seven years of the harvest were devoted in a special sense to a work in and for Israel after the flesh, and were years of favor, so here we find a similar seven years indicated as having the same bearing upon the Gospel Church, to be followed by a period of trouble (fire) upon the world as a punishment for wickedness, and a preparation for the reign of righteousness." Vol. I, p. 224.

He teaches that God planned that during the Jewish age some persons might avail themselves of God's overtures of mercy and win for themselves, the title to recreation in the millennial age, as perfect human beings; that God planned that a few persons in the Gospel age, through faith and the sacrifice of their human lives, might win the title to a call into spiritual existence and elevation to the Divine nature

in the millennial age; that in the Millennial age all the hosts of those who have died shall be "resurrected" (created) and given a trial full and sufficient, when, if they choose to serve Christ, they shall be made perfect with the perfection with which Adam started. (See Vol. 2.)

He says, "Let us not be misunderstood. We have heretofore shown that God's plan does not extend to the converting of the world during the Gospel Age. He did not intend to do so, but merely designed the selection and trial of the Church now, and the blessing of the world through the Church, the Christ, in an age to follow this. We do not contradict this when we say that the Elijah (Christ in the flesh), has tried to convert the world and failed . . . for though God knew and foretold that our mission to the world would be largely a failure, except in selecting of a choice little flock, yet knowing that the effort would react favorably upon ourselves, his commission to us through our Lord Jesus Christ was to try to convert the world, when he said, 'Go ye into all the world and preach the good tidings to every creature.'" Vol. 2, p. 252.

He says with regard to election and free grace:

"If the distinctive features of the epochs and dispensations outlined in a preceeding chapter be kept in mind, and all the passages relating to election and free grace be examined and located, it will be found that all those which treat of election apply to the present (Gospel and past ages, while those which teach Free Grace are fully applicable to the next age."

"Since the fall of man into sin, to the present time, certain of God's favors have been restricted to specify individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, then made known to all, and whosoever will may come and drink at life's fountain freely." Vol. 1, pp. 96, 97.

"That the Christian Church, the body of Christ, is an exception to God's general plan for mankind, is evident from the statement that its selection was determined in the divine plan before the foundation of the world (Eph. 1:4, 5), at which time God not only foresaw the fall of the race into sin, but also predetermined the justification, the sanctification and the glorification of this class, which during the Gospel age, he has been calling out of the world to be conformed to the image of his Son, to be partakers of the divine nature and to be fellow heirs with Jesus Christ of the Millennial Kingdom for the establishment of universal righteousness and peace."

"This shows that the election, or choice, of the Church was a pre-determined thing on God's part: but mark, it is not an unconditional election of the *individual members* of the Church. Before the foundation of the world God determined that such a company should be selected for such a purpose within a specific time—the Gospel Age. While we cannot doubt that God could have foreseen the action of each individual member of the Church, and could have foreknown just who would be worthy and therefore constitute the members of that 'little flock,' yet this is not the way in which God's word presents the doctrine of election. It was not the thought of an individual predestination which the Apostles sought to inculcate, but that a *class* was predestined in God's purpose to fill the honorable position, the selection of which would be upon conditions of severe trials of faith and obedience and the sacrifice of earthly privileges even unto death. Thus by an individual trial, and by individually 'overcoming' the individual members of the *pre-determined class* are being chosen or accepted into all blessings and benefits predetermined of God for this class."

"In selecting the little flock, God makes a very general call—many are called." . . . "But even of those who

hear and come, all are not worthy. Wedding garments are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant." (Vol. 1, pp. 193-195).

According to this plan, Jesus, Russell teaches, was to become present (spiritually) October, 1874; "Israel after the Spirit" was to obtain from the death of Jesus till 1878; her period of favor was thus to cover 1845 years; the nominal house of Sons, or the Christian Church, was then to be spewed out, in A. D., 1878; she was to be thirty-seven years in falling, and was to fall in 1915, the end of an age of harvest of 40 years—a harvest extending from the year 1874 to the end of 1914, or to 1915. Vol. 2, pp. 246, 247.

Here, again, the statement of this *plan* of the modes of the dispensation, of how God related himself to the world in the several ages, should be enough to kill it. But, *ex abundantia* a few weaknesses may be pointed out.

1st. Russell's teaching that, in the first dispensation, God let the angels see what they could do toward man's recovery, is a vain dream of his. The Scriptures which he cites in support of this teaching are Job 38:7, which tells of the joy of the angels at the creation of the lower universe; and Heb. 2:5, "Unto the angels hath he not put in subjection the world to come." If from the assertion, that God hath not subjected the world to come to angels, there be a legitimate inference that he hath subjected a certain other world to angels, it is that he hath subjected the world of the Jewish age to angels. For in the context we are taught that he had promulgated the law through them; and in the context it is precisely a contrast between the Mosaic dispensation and the Christian dispensation that the Apostle means, and not a contrast between the Antediluvian and later ages.

2d. Russell's teaching that God does not intend the conversion of the world in the Gospel age—that he intends that in the Millennial age; that Christ commissioned the Church not to convert world in the Gospel age—but to *try* to convert it in that age, is supported by the kind of *eisegesis* that permits and exacts the gratuitous interpolation of the word *try* into the very language of the great commission. In that commission Christ said: "Go ye, therefore, and *make disciples* of all nations;" and, to guarantee success in that effort, Christ, to whom all authority in heaven and earth had been given, added, "Lo, I am with you always, even unto the end of the world." It is supported also by an *eisegesis* that turns Christ's visible coming into an *invisible* coming; and by an *eisegesis* which represents Christ as having thus come in 1874, as having assumed the power and title of king in 1878, and as having accomplished utterly the destruction of the nominal Christian Church in the next "thirty-seven years," or in 1915. Vol. 2, p. 247.

3d. Russell's teaching that God has planned to restore, in the Millennial age, all men who have not in previous ages accepted Christ, to the perfection of nature with which Adam was naturally endowed, is supported with similar *eisegesis*, and with utter disregard both of God's sanity and of the havoc such teaching, if believed, would make of men's morals: No sane ruler, wishing his righteous laws obeyed, would advertise to his subjects that the only penalty of sin would be temporary annihilation, coupled with a recall into existence and a new period of probation vastly more favorable. No righteous ruler would hold such a prospect out before sinful men; and so encourage universal license in a race set in sin. But, more, the Bible teaches nothing of a salvation which shall result in the status of Adamic perfection. It teaches only of a salvation to the life which is life—heirship with Christ to eternal glory.

4th. Russell minimizes the number of the saved in the Gospel age, by stressing isolated texts. It is with him always the "little flock" that is saved. Now, the Bible does not teach that every man is to be saved, but it does teach that a great multitude that no man can number is to be saved; that a number so vast as to justify our Lord in saying, "And I, if I be lifted up from the earth, will draw all men unto me."

5th. Russell's teaching that there is a future probation for all who do not accept Christ in the Gospel age is without Biblical warrant, or any warrant in reason. He has no more evidence from either source than the average assertor of future probation, which in the face of Scripture teaching is *nil*. In 2 Cor. 5:10, for example, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad," we are taught that in the great award the things done here and now are determinative of our future. In 2 Cor. 6:2, "Now is the day of salvation; behold now (in the Gospel Age), is the day of salvation," the same truth is reiterated. So also in Matt. 28:19, 20, in connection with Matt 24:3, 6, 14. Many other passages show that the time of salvation is now, till the end of the world—till Christ's second coming.

6th. Russell's teaching that election is not of individuals but of classes, is a form of Pelagianism; and is refuted by the usual arguments against Pelagianism, e. g., by the fact that Scriptural language shows that individuals not classes possessing given characteristics were elected to salvation. See Rom. 8:29, ff., *et passim*.

In identifying election with "acceptance into all blessings and benefits predetermined of God for this class," the baldness of his Pelagianism appears.

7th. In teaching the doctrine of falling from justification, Russell follows the Pelagian error.

8th. The facts of history as well as the teachings of Scripture show to be false the dates which Russell fixes upon for the coming of Christ and Christ's spewing out the Church and the utter collapse of the Church.

3d. *Russell's Doctrine of Creation.*

He seems to reduce creation to formation; at least, to be unwilling to teach *de nihilo* creation. He says, "The wise will not attempt to guess that which God has not revealed respecting how he previously gathered together earth's atoms." Vol. 6, p. 23. He teaches that a personal God framed "the universe, man excepted, out of these atoms, probably by a method of evolution. He teaches that "man was a direct and perfect creation" (Vol. 1, p. 32); but by this creation he seems to mean nothing more than formation of his body out of earthy particles and vivifying it with the breath of life, i. e., with that vitality (as he explains), that man shares along with the lower animals.

Here the author intermingles senile dreams with nonsense, which he reads into the word of God in order to support his theory.

4th. Russell's doctrine of providence resembles as far as his peculiar crotchets allow, the Semi-Pelagian view, and therefore, calls for no specific representation or refutation, that having been done in the regular course in theology.

II. *Russell's Anthropology; or Doctrine of Man's Origin, Constitution, Soul, Original Moral Character, Fall, Sin, Penalty, Destiny.*

1. As has just been shown, Russell teaches that God created (formed) man by an immediate exertion of his own power, as the crown of material creation.

2. He teaches that man consists of body and the spirit of life; that man's body is the most perfect of animal organisms; and that the spirit is simply vital, animal energy. Thus he says:

"Man's superiority over the beast, according to the account given in Genesis, consists not in his having a different kind of breath or spirit, but in his having a higher form, a superior body, a finer organism—endowed with a brain organism which enables him to reason upon planes far above and beyond the intelligence of the lower animals, the brute creation. We find that in these respects man was created a fleshly likeness of his Creator, who is a Spirit being." Vol. 5, p. 310.

"But as we have found, and as all men are witnesses, each has a different bodily organism which gives to each his different characteristics, and which alone constitutes one higher and the other lower in the scale of intelligence." Vol. 5, p. 327.

In support of these teachings, he quotes amongst other passage, Eccles. 3:21, "Who knoweth the spirit of man whether it goeth upward?" He endeavors to break the force of Eccles. 12:7, "The dust returneth to the earth as it was, and the spirit returneth to God who gave it," by making spirit to mean "the privilege of living the power or permission of living." But, in the 5th verse, the writer says, "because man goeth to his everlasting home." How can man be said to go to his everlasting home, if his body goes back to the dust and his spirit is nothing but "permission to live." In that case man is not. He has no home. He has become non-existent.

3. He teaches that the soul of man is a resultant quality or condition from the injection of spirit (vital energy) into the body; that a soul is a sentient being. He says:

"Examining this question from the Bible standpoint, we will find that man has a body and has a spirit ('vital force,') but *is* a soul. Science concurs with the Scriptures in this. Indeed, one of the sciences, Phrenology, undertakes to treat the skulls and lower animals as indexes and to read there-

from the natural traits and characteristics of the owners." . . .

"The word 'soul' as found in the Scriptures, signifies *sentient being*; that is a being possessed of powers of sense, sense-perception. With minds freed from prejudice, let us go with this definition to the Genesis account of man's creation, and note that (1) the organism, or body, was formed; (2) 'the *spirit of life*,' 'called Breath of life,' was communicated, (3) *living soul*, or *sentient being* resulted. This is very simple and easily understood. It shows that the body is not the soul, nor is the spirit or breath of life the soul; but that when these two were united, the resultant quality, or condition, was living man, living being—a living soul, possessed of perceptive powers." Vol. 5, pp. 322-323.

Over against this: (1) Set the words of our Lord. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell." Matt. 10:28. Such is the common representation in Scriptures. The body and soul are set forth as distinct substances; Christ also represents Dives and Lazarus as living in the unseen world. Their bodies were in the grave. (2) There is another class of passages which equally refutes this point in Russellism. These passages represent the body as a garment which is to be laid aside—a house in which the soul dwells. Peter says that he "must shortly put off this tabernacle." Paul says, "If our earthly house of this tabernacle were dissolved, we have a building of God," 2 Cor. 5:1-9; and in the same connection he speaks of being unclothed and clothed upon with our house which is from heaven.

While soul is often used in Scripture with special reference to man's sensuous and perceptive faculties, and spirit is often used with special reference to his higher faculties, the words are often used as equivalent and of a substance

and not of a mere vital energy, albeit the substance is qualified with vital energy, of a kind.

4. Russell teaches that man was good—morally good—as he came originally from the hands of God. He apparently holds a position as close to the Wesleyan Arminians as his crochets will allow on this point.

5. With regard to the Fall, Russell teaches the fact of it as well as the morally excellent character of Adam prior to the fall, in the following words:

“Mental and physical perfection, under the conditions presented in the divine account of the creation, clearly and positively imply moral perfection; for we are to remember that, according to the Scriptures, moral obliquity and consequent degradation had not set in. Nor is it supposable that man, without moral elements to his mental development, would be described in the Scriptures as a “very good” man, or as an image of his Creator.” . . .

“The death sentence, or ‘curse,’ pronounced against Adam, viz.: ‘Dying thou shalt die’ (Gen. 2:17, margin), was not merely against his muscles and physical frame—it included the entire man, the mental as well as the physical; and this also included the moral qualities, because they are a part of the mental. It is in full confirmation of this that we see today that man is a fallen being in every sense of the word. Physically he is degenerated, and his average of life has fallen, under most favorable conditions, to thirty-three years; mentally and morally we also see that he is very deficient, yet possessing organs capable of much higher development than his short life will permit.” Vol. 5, p. 407.

To one who is sufficiently superficial this quotation may appear to be a simple, pious statement of the teaching of the Scriptures on the subject; but let him begin to think, and it will appear unworthy of respect. What right has Russell to contrast in these words the physical and the

mental, since he teaches that man consists simply of matter organized in given ways and vital, animal energy. For that is physical too, only physical according to Russell.

6. Russell falsely resolves sin into that which produces unhappiness. Thus he says: "We distinguish these opposite principles of *right* and *wrong* by their effects when put into action. That principle which, when active, is beneficial and productive of ultimate order, harmony and happiness we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a wrong principle. The results of these principles in action we call *good and evil*, and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful." Vol. 1, pp. 118, 119.

A peculiarity of his doctrine of sin is his representing it as an "asset" for all those who are not received into the "little flock." He tells us that in the millennium all those who have not been received into this body shall be called into existence ("resurrected") and given a new trial; whereupon he says: "The experience with evil, contrasted with the experience with good, which will come to each during the trial of the coming age, will constitute the advantage by reason of which the results of the second trial will differ so widely from the results of the first." Vol. 1, p. 151.

Teach this doctrine to men and women—of unrenewed hearts—teach them that sin is a "valuable asset"—no matter what sort of sin—teach this doctrine along with Russell's doctrine that death is going into non-existence—that it involves the saint and the sinner in exactly the same penalty, and you will incite those so taught toward the grossest wickedness.

7. Of the penalty of sin, Russell writes:

"It should be remembered, however, that it is not the pain

and suffering in dying, but death—the extinction of life—in which dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering. . . . In the penalty pronounced there was no intimation of release. (Gen. 2:17). Vol. 1, p. 154.

“What, then, dies? We answer that it is the soul that dies—the sentient being ceases. Let us remember that the sentient being was produced by the union of the breath, or spirit of life, with an organism, and that the dissolution, or separation, of these two causes the cessation of being the soul—death. That this is true of the lower animals, none would for a moment question; but is it not equally true of man, the highest animal, created in the intellectual image and moral likeness of God?” Vol. 5, p. 341.

Remark:

This is utterly unbiblical. We read in that book that Abraham “died in a good old age . . . and was gathered to his father.” A little later we read that his sons “buried him in the cave of Machpelah. Gen. 25:8, 9. His people were not buried “in the cave of Machpelah; he while buried there, was gathered unto his fathers.” The meaning must be that he was buried as to his body in Machpelah and gathered as to his soul to his fathers. His soul survived the shock of death. So Samuel is represented as surviving the shock of death. He came up at the interview of Saul with the witch of Endor. I Sam. 29:15.

Our Lord Jesus Christ represents Abraham, a dead beggar, Lazarus, and a rich man as all existing in Hades—Abraham and Lazarus as in one portion of Hades and Dives as in another portion. Our Lord teaches of the rich man that he survived and suffered, of Abraham and Lazarus, that they survived and were happy.

The Apostle John, saw, Rev. 6., the souls of multitudes

who had been beheaded in the great transgression, existing and full of activity. See also 2 Cor. 5:1-9; Phil. 1:23.

In addition, the absolute unity and indivisibility of the substance of the soul to which a sound philosophy points would seem to show that there can be no such thing as the extinction of the soul.

Russell's teaching that suffering is no part of the penalty due to sin is shown to be false by the language of the curse pronounced up the first pair. Gen. 3:16-19. The ills of the sinner's life are but stages in his dying. Russell's teaching that an organism may not have life, is contrary to the fact. It is always a living thing. It is growth regulated by a vital principle. Let that principle depart and the remains begin to fall to pieces.

8. Russell teaches of man's destiny as follows:

"Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection, still be earthy, human, adapted to the earth (1. Cor. 15:38, 44.) Vol. 1, p. 191.

"While Jesus as a man was an illustration of perfect human nature, to which the mass of mankind will be restored, yet since his resurrection he is the illustration of the glorious divine nature, which the overcoming Church will, at the resurrection, share with him.

"Because the present age is devoted mainly to the development of this class which is offered a change of nature, and because the apostolic epistles are devoted to the instruction of this "little flock", it should not be inferred that God's plans end with the completion of this chosen company. Nor, on the other hand, should we go to the opposite extreme, and suppose the promises of the divine nature, spiritual promises, etc., made to these, are God's design for all mankind. To these are the "exceeding great and precious

promises", over and above the precious promises made to all mankind. To rightly divide the word of truth, we should observe that the Scriptures recognize the perfection of the divine nature in the "little flock" and the perfection of the human nature in the restored world, as two separate things." Vol. 1. p. 180. Cf. p. 191.

"The conditions on which the Church may be exalted with her lord to the divine nature (2 Pet. 1:4), are precisely the same as the conditions on which he received it, even by following in his footprints (1 Pet. 2:21), presenting herself a living sacrifice, as he did, and then faithfully carrying out that consecration even until the sacrifice terminates in death. This change of nature from human to divine is given as a reward to those who, within the Gospel age, sacrifice the *human nature*, as did our Lord, with all its interests, hopes and aims, present and future—even unto death. In the resurrection such will awake, not to share with the rest of mankind in the blessed restoration to human perfection and all its accompanying blessings, but to share the likeness and glory and joy of the Lord, as partakers with him of the divine nature." Vol. 1, 195.

Thus, according to Russell, here, two great classes of mankind are destined to two respective stages of salvation: (1) "the little flock", to elevation to the divine nature; (2) The great body of mankind to Adamic perfection. There is still a third class, a small class, the members of which will not avail themselves of salvation through Christ either in the Gospel age, or in the Millennium.

In regard to Russell's teaching on this subject of the destiny of men, we remark:

1st. He uses the same sort of *eisegesis* in support of it for which he is remarkable in all his teaching. Take, for example, his dealing with 1. Cor., 15:38, 44. He refers to it in support of his doctrine that the major part of Adam's

race will be, in th resurrection, "earthly, human, adapted to the earth". Now, verse 38, "God giveth it a body as it hath pleased him, and to every seed his own body," simply teaches that God gives to all products of the earth each its own form" and "that therefore, at the resurrection He may give to man's body the form He pleases to give it. One cannot infer from looking at a seed what form the plant is to have. No more can he infer the form of the resurrection body from our present body." Verse 44, "It is sown a natural body, it is raised a spiritual body", teaches that the resurrection body shall be a body, adapted to the spirit, and which from Paul's description we know to be incorruptible, glorious, powerful and adapted to the heavenly stage existence," teaches that just as certainly as we have bodies adapted to our present existence so certainly shall the saint have bodies adapted to their future existence. The passage does not support Russell's contention, at all. (See also 1. Cor. 15:48; Hodge *in loco*.)

2d. Russell gives no proof that Jesus, prior to his death, had the very kind of human nature in all its accidents to which the mass of mankind are to be elevated.

3d. Another radically false teaching of Russell's here is that some men—those who constitute the "little flock"—are to be elevated to the divine nature. The finite nature cannot be turned into the infinite nature. The created nature cannot be turned into the uncreated nature. Man cannot become the highest order of spirit. This is impossible even by Almighty power.

Russell misunderstands and vastly overworks 2 Pet. 1:4: "That ye may be partakers of the divine nature." The meaning is: That ye may grow into holiness as perfect for finite beings as that which belongs to God is for Him. (Cf. Heb. 12:10; but he chastens 'us for our profit that we might be partakers of his holiness'). The remaining clause in 2

Pet. 1:4, "having escaped the corruption that is in the world through lust," makes clear the fact, that the Apostle has in mind in the foregoing clause the getting back the likeness to God, whose image was lost through sin. It is an exchange of the quality of sin for the quality of holiness that Peter holds before his readers, not at all a change of the substantial nature—from the created to the uncreated—a thing impossible to be wrought by Divine power even.

III. *Russell's Soteriology: or His Teaching Concerning the Covenant Between the Father and the Son; the Nature of the Mediator, the Nature of his Sacrifice; the Results of His Sacrifice; Christ's Humiliation and Exaltation; Two Kinds of Salvation; Regeneration; Salvation by Works—Three Ways: Faith, Repentance, Justification; Sanctifications and Good Works.*

1. Russell, of course, can know nothing of a Covenant of Redemption between the persons of the trinity, since, as we have seen he teaches that there was no trinity of persons in the Godhead. He teaches that the God determined to ransom Adam's race through the angel Michael as ransomer, and that, accordingly, He turned Michael into a human being.

Russell says of the ransomer: "When he was made flesh, to be our Redeemer, it was not of compulsion, but as a voluntary matter, the result of his complete harmony with the Father, and his joyful acquiescence in carrying out every feature of the divine will—which he had learned to respect and love." Vol. 5, p. 84.

This twaddle not only gives us no eternal understanding and harmony of purpose between the Father and the Son as to redemption, but gives us only a creature redeemer—a redeemer incompetent to the work of redemption, as shall be brought out subsequently. If this contention that Christ is a mere creature could be made good, this would be a death blow to the doctrine of the atonement.

2. As to the nature of the Mediator, Russell teaches nothing of the unity of the divine and human natures in one personality in Christ. In Russell's view Christ is a pure spirit being "before the incarnation (so-called), a purely animal being of the human class during the period of his incarnation (so-called), and a pure "spirit being" of the highest or divine type after his "resurrection" and "elevation." Jesus of Nazareth, while on the earth, had no other nature than an animal nature. See quotations on page 5, of this paper.

But see for the annihilation of this twaddle such passages of Scripture as John 3:13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven." Christ could only be in heaven, while on earth in virtue of his possession of the divine nature. See also remarks on p. 112, of this paper, in proof that Jesus Christ was God as well as man.

3. Russell teaches as to the nature of the sacrifice of our Lord: that "Jesus presented His perfect humanity a sacrifice, laying down all right and claim to future existence," (Vol. 1, p. 199); that "his human existence ended on the cross (Vol. 1, 230), that "our Lord's being or soul was non-existent during the period of death: "He poured out his soul unto death: He made his soul an offering for sin." Vol. 5, p. 362.

Russell teaches that God willed that Jesus should thus become non-existent, and that, therefore, it is right. He asks whether God "may not do what He will with His own."

In regard to this impiety, remark:

1st. If Christ became non-existent on the cross, then the Christ, in glory is not the same Christ at all. He could not rise again for he was not. The so-called Christ in glory, is a brand new being. It is purely arbitrary to regard him as in any way connected with the Christ on earth. In order

to a resurrection from the dead somewhat must remain in being after death. According to Russell, Jesus passed into non-existence. Then Christ "is not risen," and, according to Paul, if this be so, "ye are yet in your sins." But this by the way.

2d. It is more important to notice that Russell's doctrine on this subject flatly contradicts the Scriptures which teach that Christ was to be in paradise the very day of his death, not another being but he, the same, that subsequently he appeared to his disciples and identified himself as the very being who had been crucified, who bore the wound prints in hands and feet and side. Russell reduces sober and blessed history to a fraud.

4. Russell teaches as to the results of Christ's sacrifice: "Our Lord Jesus Christ, 'the man Christ Jesus,' himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his *all* of human life and title as the full ransom price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his new Covenant and thus by faith come into his family—the family of God—and receive everlasting life. Thus the Redeemer will see 'his seed' (as many of Adam's seed as will accept adoption upon his conditions), and prolong his days (resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience), and all in the most unlikely way—by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, even so all in Christ shall be made alive."

"The injury we received through Adam's fall (we suffered no injustice) is by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in

God's due time), have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen), will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this end, all that are in their graves . . . shall come forth." "As each one becomes aware of the ransom price given by our Lord Jesus, and of his subsequent privileges, he will be considered as again on trial, as Adam was; and again obedience will bring everlasting life, and disobedience everlasting death—the 'second death.' Perfect obedience without perfect ability to render it, will not be required of any. Under the New Covenant, the Church, during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weakness of the flesh; and this same grace will operate toward 'whoever will' of the world during the millennial age. Not until physical perfection is reached (which will be the privilege of all before the close of the millennial age), will absolute moral perfection be required. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own nature. Vol. 1, pp. 129, 130.

Thus Russell teaches that the satisfaction rendered by Jesus Christ (whom he represents as a mere man—the highest type of the animal kingdom), resulted in a new trial to the children of Adam individually and in a lowered demand for obedience on their part till they have perfect ability to render perfect obedience restored to them in the millennial age; that Christ in this work, not only sacrifices himself but a "race which is in him—sacrifices his "life and

posterity;" and that Adam's posterity because of their acquaintance with sin and the more lenient conditions of the second trial are much more likely to come through successfully.

Remark:

(1) That this doctrine involves the doctrine of salvation by works in a bald form. Through Christ a new opportunity to win salvation is offered and the conditions under which it may be won are made more favorable; but to get either of two salvations offered, a man must work it out himself.

(2) That his doctrine of a lowered demand for obedience to righteous law is dishonoring to God, who cannot demand less than perfect righteousness, from every moral creature, except at the cost of abdicating His throne of holiness.

(3) That to teach that one mere rational creature can atone for the guilt of another is stultifying, if God be just. The creature however holy and exalted is under obligation to give his utmost service to God on his own account. He can make satisfaction for the guilt of no other creature.

(4) His exegesis of "As all in Adam die, so, all in Christ," etc., is incorrect. Dr. Chas. Hodge says of this passage:

"That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all people of Christ, as infants are included), is plain: 1. Because the word in both clauses is limited. It is the all who are in Adam that die; and the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scriptures, none are in him but his own people. "If any man be in Christ, he is a new creature." 2. Cor. 5:17. 2. Because the verb *zoopoiatha* here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life

of which he is the source, John 5:21, 6:63; Rom. 8:11; I Cor. 15:45; Gal. 3:21. The real meaning of the verse, therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people. 3. Because, although Paul elsewhere speaks of a general resurrection both of the just and of the unjust, Acts 24:15, yet, throughout this chapter he speaks only of the resurrection of the righteous. 4. Because, in the parallel passage in Rom. 5:12-21, the same limitation must be made. In verse 18 of that chapter, it is said, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." That is, as for the offence of Adam, all men were condemned, so for the righteousness of Christ, all men are justified. The context and the analogy of Scripture require us to understand this to mean, as all who are in Adam are condemned, so all who are in Christ are justified. No historical Christian church has ever held that all men indiscriminately are justified. For whom God justifies them he also glorifies." Rom. 8:30." See *Hodge, Commentary on I Corinthians, I Cor. 15:22.*

5. Russell teaches concerning Christ's humiliation and exaltation, that it consists in his being turned from a high angelic spirit being into a human being, i. e., into the highest type of animal being, his living the human animal life, and his passing at the crucifixion into absolute non-existence, never as a man to live again; and that his exaltation consists in his being called into existence again as a spirit being and being "elevated" into the divine nature—the highest type of existence.

Quotations already adduced make this plain. Scriptures

already adduced also make it equally plain that this teaching conflicts with Scripture. They teach that *he* continued to exist and that his body was resurrected from the dead. Hear him say to the Apostles: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:39, etc.

Common sense teaches also that Russellism at this point is nonsense. According to Russellism the finite is changed into the infinite—an impossibility as has been already pointed out.

6. Russell teaches four kinds of salvation—a salvation to opportunity to all, and a salvation of the "little flock" to the divine nature, and a salvation of certain Church members, justified but not sanctified to a spiritual but not divine nature, and the salvation of the great majority to Adamic perfection. Thus he says:

"We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and as the great majority of the race is in the tomb, it will be necessary to bring them from the grave, in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24); and the reality of which will, in the millennial age, be revealed also, to those who 'believe in that day,' is a full release from the thralldom of sin, and the corruption of death, into the glorious liberty of the children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom—the rapidity of the attainment of perfection indicating the degree of love for the King and for his law of love." Vol. 1, p. 107.

"This change of nature from human to divine is given as a reward to those who, within the Gospel age, sacrifice the *human nature*, as did our Lord, with all *its* interests, hopes

and aims, present and future—even unto death. In the resurrection such will awake, not to share with the rest of mankind in the blessed restitution to human perfection and all its accompanying blessings, but to share the likeness and glory and joy of the Lord, as partakers with him of the divine nature." Vol. 1, p. 196. Cf., also pp. 153 and 211.

Russell teaches that there are believers "who shrink from the death of the human will" but whom God still loves and will therefore bring "by the way of adversity and trouble to the perfect spiritual plane. But they will have lost the right to the throne of glory."

He endeavors to support his doctrine of these different types of salvation by an *eisegesis*. of such texts as I Tim. 2:10: "The Saviour of all men, especially of those that believe"; John 3:6, etc., and by the assertion that the only Scripture quoted to prove that this life is the only period of probation is Eccles. 11:3, "Where the tree falleth, there it shall lie."

Now this latter assertion is that of an ignoramus or a falsifier. "Behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2) is another text: "For we (men) must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10), is another; and there are others and good ones; and if this be the only period of probation Russellism at this point has a broken neck.

Russell and the Lord Jesus Christ do not harmonize on the subject of whether there is a class of the saved who are not joint heirs with Jesus Christ. In Matt. 25:31 ff., Christ presents only two classes as obtaining after the judgment the saved and the lost—the heirs of eternal life and the "Kingdom," and the doomed to everlasting punishment. If there are two kinds of salvation of so diverse a nature, why

does Christ say nothing of the fact, why do the apostles say naught of it?

The texts from Timothy and John referred to above, teach indeed that in some sense Christ ransomed the world, that Christ died for the world, and has he not by his death staved off the world's doom, made the world happier, given many privileges to the world, died sufficiently for all the world? Yes; has he not wrought out redemption for all the world as far as by faith it will receive it, as Russell's creature Christ, his merely animal Christ, his good beast Christ could never have done? Is it blasphemous so to speak of Christ? But that is Russellism.

7. Russell teaches concerning the transformation of those who constitute the "little flock."

"The beginning and development of the new nature is likened to the beginning and development of human life. As in the one case there is a begetting and then a birth, so in the other. The saints are said to be begotten of God through the truth. That is, they receive the first impulse in the divine life from God through his Word. When having been justified freely by faith in the ransom, they hear the call, "Present your bodies a living sacrifice, holy (ransomed, justified—and therefore) acceptable unto God, which is your reasonable service" (Rom. 12:1); and when in obedience to that call, they fully consecrate their justified humanity to God a living sacrifice, side by side with that of Jesus, it is accepted of God; and in that very act the spiritual life is begun. Such find themselves at once thinking and acting as the new (transformed) mind prompts, even to the crucifixion of the human desires." . . .

"Thus to these embryo "new creatures" old things (human hopes, plans, etc.), pass away, all things become new."

"The birth of the 'new creature' is in the resurrection (Col. 1:18); . . . It should be remembered that we

are not actually spirit beings until the resurrection." . . .
 "When we become spirit beings actually, that is when we are born of the Spirit, we will no longer be fleshly beings; for that which is born of the Spirit *is spirit*." Vol 1, pp. 196, 197.

He thus represents the change as begun and carried on by man on occasion of God's giving an impulse through his truth, up to death and as completed by God in the "resurrection."

On this remark:

(1) That the spirit being (said here to be born) is not the same with that human animal in which begetting is said to be begun of God. The one passed into non-existence absolute and eternal. Such is his teaching. There is no regeneration of one being. The begettall process goes on in one being. The birth of the new creature is that of a subject belonging to another category of being. The new being to be called into existence is not I and has none but an absolutely arbitrary connection with me who am, if Russellism be true, to go out into blank non-entity? Russell gives us here more intolerable tom-foolery.

(2) The process, so far as carried out this side of the grave, is one in which God's part is moral suasion, and man's part the real outworking of the saving process. But this contradicts Paul's teaching, Romans 8:29 ff., where we are taught that every part of the saving *process* is carried on efficiently by God.

8. Russell magnifies man's part in his own salvation. He says: "The conditions on which the Church may be exalted with her Lord to the divine nature (2 Pet. 1:4), are precisely the same as the conditions on which he received it; even by following in his footprints (I Peter 2:21), presenting herself a living sacrifice, as he did, and then carrying out that consecrated vow until the sacrifice terminates in death." Vol. 1, p. 196.

Through Vol. 1, pp. 231-241, Russell teaches that the individuals of the three several classes of the saved, each work out their own salvation not instrumentally, but efficiently. He says that there are four classes in the nominal Gospel Church; that one class consists of those who "are fulfilling their covenant and are dead with Christ to earthly will, aims, and ambitions," that this class is to receive elevation to the divine nature; that a second class consists of those who believe and are justified, but do not sacrifice themselves and all that they have to God; that through belief, after passing through adversity and trouble, they shall be elevated to spiritual natures, though they shall fail of elevation to the divine nature; that the third class consists of those who are justified but not sanctified, not fully consecrated to God, and not begotten, therefore, not spirit beings, that, if they improve their opportunities in the millennial age, they shall be rewarded with human Adamic perfection; and that there is still another class, consisting of those who do not even believe on Jesus, that these, if they do not improve their probation in the millennial, shall be annihilated.

Russell teaches, accordingly, that there are three ways to salvation: (1) The "narrow way to life"—a way full of "dangers and difficulties"—the way to salvation to the divine nature, Vol. 1, p. 207ff.; (2) the same way less strenuously pursued to salvation to spiritual nature not so high as the divine, and (3) the high way to holiness." He writes of this latter way: "The way back to actual human perfection is to be made very plain and easy; so plain that none may mistake the way; so plain that the way-faring man, and those unacquainted therewith, shall not go astray."

This magnification of man's part in salvation aligns Russell so far with Pelagians; and is at war with the monergism of salvation, in its initial stages taught in the Scriptures. The un-Biblical character of the doctrine that men are

saved to one or other of these different sorts of salvation, two of them involving the substitution of a different substance for the human is without warrant in the word of God—a piece of heathenism—a form of Gnosticism rivaling the forms current in second and third centuries.

9. Russell seems to teach that repentance and faith are produced simply by the operation of suitable divine truth. He says: "We now suggest that only the few have ever had a sufficiency of light to produce full faith, repentance and reformation." Vol. 1, p. 158.

But the Scriptures teach that faith is the activity of a regenerate heart, and is the gift of God, not through the truth, but on occasion of the presentation of truth.

10. Russell teaches concerning justification as follows: "The condition upon which (in this age) we come to the justified or perfect human plane is that Christ died for our sins, redeemed us and lifted us up, 'through faith in his blood' to the perfect plane from which, in Adam, we fell. And being justified *by faith*, we have peace 'with God' (Rom. 5:1), and are no longer esteemed by God as enemies, but as justified human sons, on the same plane as Adam and the Lord Jesus, except that they were actually perfect, while we are merely reckoned so by God." Vol. 1, p. 232. Cf. 236.

This teaching jumbles the Scriptural teaching concerning justification. Scripture represents justification as pardon plus 'grant of title to eternal blessedness. Russell says, justification restores, "reckonedly" to *Adamic* perfection. The Scriptures teach that justification is forgiveness of sins and an inheritance among the saints. See such texts as Gal. 4:5, "God sent forth his Son . . . that he might redeem them that were under the law, that we might receive the adoption of sons."

Russell's doctrine makes faith the ground of justification also. In this he is Arminian.

Russell says, Vol. 5, p. 241: "Actual justification will be the route of approach toward God during the millennium, under the guidance and help of the great mediator." He teaches that in that age most men will, when standing probation, succeed, that the law will be lowered proportionately to man's weakened powers, and rise only with the rise of his powers—that justification will be a man's own work.

In addition to all its other follies, his doctrine here is strongly Pelagian.

11. Russell teaches of Sanctification and Good-works, in general, as a Semi-Pelagian, but his teachings has its own peculiarities. The members of the "little flock" may carry on their sanctification to the point of "sinless perfection." The merely justified may fail altogether to improve their opportunities in this life or even in the Millennium, and so fail to win Adamic perfection. On the other hand, they may in the millennial age reach "Adamic perfection." Everything rests with them.

Not to go into further details Russell's Soteriology is a soteriology without a redeemer competent to man's redemption, without a recreative agent competent to renew man's nature—a soteriology Pelagian and heathen.

IV. Russell's Doctrine of the Sacraments, Baptism and the Lord's Supper.

He holds that immersion is the proper mode of symbolical, or water, baptism; and that it should be applied to believers only. He represents water baptism as symbolical of the burial of the believer into Christ.

There is nothing in these contentions that is probably correct, though there is nothing which is new or peculiar to this heretic.

He holds that the Lord's Supper is a memorial of the anti-typical lamb—of Christ (repudiates the doctrine of the Roman Catholic Mass). His presentation of the sacraments is feeble.

V. Russell's Eschatology, or his teaching concerning Death, the Resurrection, the Return of Christ, the Millennium, the General Judgment, Eternal Life, the Punishment of the Incurable, etc.

1. Russell teaches of death that it is "non-existence," or "extinction of being." Thus he says: "I should be further remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead—when not in existence." Vol. 1, p. 154.

"However, none can appreciate this Scriptural argument who do not admit the Scriptural statement that death—extinction of being—is the wages of sin. Those who think of death as life in torment not only disregard the meaning of the words *death and life*, which are opposites, but involve themselves in two absurdities." Vol. 1, p. 159.

But Abraham, Dives, Lazarus, Moses, Samuel, Christ, the penitent thief on the cross, and others, are all represented as being, or about to live, after "death" and prior to any resurrection or restitution. Paul wrote, "I am in a strait betwixt two, having a desire to depart and be with Christ" (Phil. 1:23); "to be absent with the body is to be present with the Lord," 2 Cor. 5:8. Paul plainly had no such view of death as C. T. Russell. The Lord Jesus Christ taught that "God is the God of the living."

Russell has an easy way of obviating the force of inconvenient texts. For example, in handling the account of the rich man and Lazarus, he makes Lazarus represent the Gentiles who have received the Gospel, while the rich man stands for Judah and Benjamin, and his five brothers for the remaining ten tribes. Hear some further of his lucubrations on the same story.

"Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger should take a literal drop of water to cool a literal tongue. The interpretation must be looked for along the lines of a parable. The fulfillment came when the Jews of this country, in a general petition, requested the president of the United States to co-operate with other Christian nations and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled." Vol. 1, No. 4, of People's Pulpit, column 1, p. 2.

2. Russell teaches concerning the Resurrection:

"Believers can for themselves (and by a knowledge of God's plan, for others also), commit their spirits (their power of life) to God's hand also, as did our Lord and as did Stephen—full of faith that God's promise of a *resurrection* would be fulfilled. A resurrection will mean to the world a reorganization of a human body, and its vivifying or quickening with life-energy, the spirit of life (Heb. *ruach* Greek, *pneuma*. To the Gospel Church, sharers in the "first (chief) resurrection," it will mean the impartation of the spirit of life energy (Heb. *ruach*, Greek *pneuma*) to a spirit body. I Cor. 13:42-45; Vol. 5, p. 316.

There are, therefore, according to Russell, two kinds of "resurrection," one of the sharers in the "first resurrection"—the "impartation of the spirit of life," or "life energy," to a "spirit body," the other a reorganization of a human body, and its vivifying, or quickening with life energy. There is no resurrection here of the bodies of saints according to Russell's own terms." Their resurrection he says consists in the impartation of life energy to a "spirit body." Their old body was dissolved into atoms and they passed into

non-existence, a new body, of an altogether different nature is, in "due time," brought into existence instead of the old, and life-energy introduced into it. This new being to take the place of C. F. Russell, has no more connection with him than has the angel Gabriel. Suppose he begins to think as C. F. Russell ceased to think and suppose he shall carry on the same lines of deception and suppose he turn out to be just as resourceful as the notorious C. T. Russell, and be dubbed C. T. Russell, will he be the C. T. Russell, of Pittsburg, Brooklyn? No; Russell tells us that that Russell of Pittsburg, etc., at death ceases to exist.

The "resurrection" of the man of the world will also, if Russell's teaching be true, not be a resurrection of the man of the world who died, but a creation of some one else in his place, who will have a chance at an individual probation in the millennium. The man of the world at death became non-existent. He never could rise.

Russell should call his "resurrection" by some other name. He hangs to the Bible word, but puts into it a meaning at war with the Bible meaning of the word.

The Bible view of the resurrection is illustrated in the account of our Lord's resurrection. He is represented as continuing to exist in his spiritual nature in and through death, as resurrected as to his body, that body being raised from a state of death.

3. Russell teaches as to the return of Christ, that "He (our Lord), is no longer human in any sense or degree; for we must not forget what we have learned (see Vol. 1., Chap. 10), that natures are separate and distinct. Since he is no longer in any sense or degree a human being, we must not expect him to come again as a human being, as at the first advent. His second coming is to be in a different manner as well as for a different purpose." Vol. 2, p. 107.

"Though our Lord at his second advent will not mani-

fest his presence in the same way that he did during those forty days after his resurrection, yet we have his assurance that the 'Brethren shall not be in darkness.' Nay, more, we shall have an aid, which they could not and did not have to help them during those forty days, viz., "power from on high," to guide us into the understanding of every truth due to be understood, and even as promised to show us things to come. Hence in due season we shall have full understanding of the manner, time and attendant circumstances of his appearing." Vol. 2, p. 122.

"It is the Lord's plan that his spiritual Kingdom shall communicate, operate and manifest its presence and power through human, earthly agencies." Vol. 2, p. 123.

"No one properly recognizing his great exaltation can expect at his second coming the man Christ Jesus in the body of flesh prepared for sacrifice and wounded and given in death as our ransom." Vol. 2, p. 135.

"We should expect that Christ would be manifest in the flesh of mankind in the same manner that, when the Word was *made flesh*, and dwelt among men, God was manifest in his flesh."

"Mankind in general, as its members come gradually back to the long-lost image of God, will be fleshly images and likenesses of the Father and of Christ. At the very beginning of the Millennium, as we have seen, there will be samples of perfect manhood before the world (Vol. 1, pp. 287-293); Abraham, Isaac and Jacob and the holy prophets, already tried and approved, will be the 'princes' among men, the exponents and representatives of the spiritual invisible Kingdom. In these Christ will be manifested—in their flesh. And as 'Whosoever will, reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested." Vol. 2, p. 136.

"The Christ 'changed' made partakers of the divine nature, shall be spirit beings as truly as is Satan and equally invisible to men. Their operations will be similar in manner, though directly opposite in character and results, their honored agents not bound and made slaves by ignorance and weakness, as are most of the servants of Satan, but made perfect, and 'free indeed,' will act intelligently and harmoniously, from choice and from love; and their appointments will be rewards of righteousness." Vol. 2, p. 137.

Thus Russell denies a bodily return of Christ. Christ is to come back—rather Russell teaches that he came back in 1874—and manifest himself through perfect human beings.

Tell Russell that the Scriptures represent the return of Christ as in bodily form—that men shall see him, he will carry you drearily through pages endeavoring to explain that men shall see Christ on his second advent only through their mind's eyes. Passages that are to be taken literally as the contexts show, he takes figuratively.

4. Russell teaches, concerning the millennium, that the Bible "shows that all who do not see or appreciate the blessed privilege of entering shall in due time be brought to a full knowledge and appreciation (of the 'door of hope'). The only way by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world." Vol. 1, p. 104. He teaches that all who ever have lived, are living or shall live between the beginning and the Millennium and had no knowledge or appreciation of Christ are to be "resurrected" from non-existence and given a good long trial in the millennial age, and that the most of them will avail themselves of that opportunity for restoration to the Adamic perfection. He builds very largely on I. Timothy 2:5, 6: "There

is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." He says, "God has a time for everything. He could have testified to these in their past life-time. But since he did not, it proves their due time must be future." Vol. 1, p. 105. Russell has a great way of reading into Scripture words not found. E. g., on p. 107 of Vol. 1, he has to be *testified to all in due time*.

Now this verse teaches that the oneness of the Mediator, who gave himself a ransom for all by his death, was the great truth which when the fulness of time was come and onward to the time of Christ's return, was to be testified of by Apostles, evangelists, ministers—the Church which was commissioned to make disciples of all nations.

No exegesis of this and the other passages adduced can get out of it and them any support for the doctrine of a publication of the Gospel to all the Millennium who have not believed in this life. For this text must be taken in the light of 2 Cor. 5:10; 2 Cor. 5:11; Luke 16:26; Isa. 38:11. For a discussion of Second Probation, see Asa E. House, *The Homilist*, pp. 183, ff., and the whole Bible.

Russell meanders on: "God thus limits the evil which he permits, by providing that the millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings." (Vol. 1, p. 133).

Our Lord Jesus Christ, on the other hand, says of some that they "shall go away into everlasting punishment." Matt. 25:46.

In teaching that the second advent of Christ took place in 1874, that those who were asleep in Christ—"the little flock"—experienced their resurrection in 1878, and that the time of the Church of Christ expired in October, 1914, that

the overthrow of Christendom immediately followed; that "the present governments must all be overturned about the close of A. D. 1915" (Vol. 2, p. 243), he teaches what history has not confirmed, but apparently refuted. If Christ came in any special way in 1874, that remains to be proved; if the resurrection of the "little flock" took place in 1878, we want proof; if the Christian Church no longer exists since 1914, there are millions of honest people than Russell either mistaken or intentionally lying. They represent the Church as active today. There is a good deal of commotion amongst the governments, but certainly the most of them were not aware of having been overturned at the close of 1915.

5. Russell resolves the day of judgment into a probationary trial (millennium). (See Vol. 1, pp. 137-143). He says: "The second trial will be more favorable than the first, because of the experience gained under the results of the first trial" (that in Adam). "Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam's sin, or because of inherited imperfections. . . . Under the reign of Christ mankind will gradually be educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then fall short of perfect obedience will be cut off, being judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and he will demand the same of all men when the great work of restoring them is complete." Vol. 1, pp. 143-4.

Now, over against this Russellite doctrine which resolves the judgment into another period of probation, we set Paul,

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2 Cor. 5:10: "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad," and Matt. 25:31-46. These and other passages make it plain that there is to be a real forensic judgment, and that men are to be judged for what they have done in the body. These passages do not speak of a probationary period; but a day of declaration of awards.

6. Russell teaches concerning "eternal life," that it is mere existence, exclusively a quantity not a quality of life, that it is not something now won by faith, but a future inheritance conditioned upon good conduct and character during a period of probation.

But John 3:36, says: "He that believeth on the Son hath eternal life." "Nothing certainly is so evident as that, in the Bible, 'life' means a spiritual state (with its 'physical' counterpart, of course) marked by intensive quality, and deriving this quality from the relationship in which the living person is conceived as standing to the living God. 'Life' is used frequently as the equivalent of 'eternal life,' that is, it connotes blessedness, activity and vigor of which the believer is participant in virtue of his unity with God through Christ." Mackintosh, *Immortality and the Future*, p. 214.

7. Russell teaches of the punishment of the incorrigible, of the millennial period—of those who will not when given individual trial avail themselves of their opportunities for life—that they are annihilated. He says, after this future probation, "Then those who prove themselves unworthy of life will die again—the second death—from which there will be no redemption, and consequently no resurrection. . . . The death which comes as a result of individual, wilful apostasy is final. This sin hath never forgiveness, and its penalty, the second death, will be everlasting—not everlasting dying, but everlasting death—a death unbroken by a resurrection." Vol. 1, p. 158.

Death, remember, according to Russell, is non-existence. Not so according to the Bible. The Biblical meaning of life fixes that of death. "Death is the absence of all that forms the specific content of life. It is the withdrawal of everything that imparts value to life for the religious mind. Contact with God is lost, and with it all that is wrapped up in the word 'blessedness.' No terms of description are too vivid or powerful to paint its misery and ruin. It is destruction, perishing, the last calamity. . . . But the definite loss of consciousness is nowhere associated with it. As Prof. A. B. Davidson has said of the writers of the Old Testament: 'For all that appears, the idea that any person should become extinct or be annihilated never occurred to them.' In their view to survive apart from God is to abide in death. Because death is 'abiding,' and not non-existence. New Testament writers can speak of men as having passed 'from death unto life,' and can ascribe tribulation and anguish to the life of the lost in the world to come. In short, to render life and death as existence and non-existence is to represent the Bible as fixing its chief interest not in spiritual realities but in a bare and hard ontology. Death is to be undone, to be in ruin, to miss everything that can be called well-being; but it is not to vanish in extinction. Thus one of the main pleas of annihilationism, that to call death what is a kind of suffering life is absurd, will not bear scrutiny for a moment in the light of Bible teaching. Even common speech refutes it. We speak of a dead tree, or dead flesh, because these things have parted with all that constituted their value or charm; but they have not ceased to be. What has happened is a rupture of the tie linking them to life." Mackintosh, *Immortality and the Future*, pp. 214-215.

Christ says of some that they "shall go away into everlasting punishment," Matt. 23:46.

VI. *The Fruit of Russellism does not speak well for the moral worth of the ism.*

It is fair to test the character of a system by its fruits. This was a method of the Master.

Russell in his later years may be taken as a fair sample of the kind of man Russellism tends to make: and, unless he has been grossly slandered his character would indicate that the teaching is not good.

1. He could hardly have been a worthy husband. In 1879 he had married Miss Maria F. Ackley. She divorced him after many years of married life, on the ground of cruelty and of having wrong relations with other women. In court she proved improprieties between him and a woman named Rose Bell.

2. He has changed the name of his publications at least three times. He is charged with having done this, in part, to frustrate the verdict of the court in giving his wife alimony, and in part to prevent his publication business from suffering because of his shady reputation.

3. He has deceived a wide public by publishing his writings under the appellation of the "International Bible Students' Association." People have been led by this title to believe that a great body of accredited scholars representing many nations is back of these views. But the title is a misnomer. The views are those of C. T. Russell. The Brooklyn Eagle charged him with giving out that he was an interdenominationalist, whereas he was connected with none but opposed to all.

4. The same paper charged him with publishing himself as having given addresses to great crowds in important places, whereas he had not spoken in those places at all.

5. It charged him with seeking to dupe certain ministers into supporting daring transactions connected with lead, asphalt and turpentine companies.

6. It charged him with selling or causing to be sold "Miracle Wheat," at \$60.00 a bushel, with influencing the

sick and dying to make their wills in his favor, with engineering the sale of a property worth \$35,000 for \$50, for the purpose of defrauding another. (See Some Facts and More Facts about the Self-Styled "Pastor" Charles T. Russell.)

7. It is charged that he has contradicted himself repeatedly while under oath—that he has been guilty of perjury repeatedly. (Facts and More Facts, pp. 18, 19).

8. It is charged that he became very wealthy and yet that he posed as poor, holding his properties not in his own name.

9. It is charged that he has belittled the labors and services of the greatest servants of Christ throughout the ages; that notably he has endeavored to belittle modern missionaries and their labors. (See C. C. Cook's "All About One Russell," pp. 20 ff.) to belittle the labors of Carey, Judson, Morrison, Livingston, and the like.

He had met but two missionaries in all his travels—had not talked on missions with them—knew nothing of missions.

10. His advertisements of himself as Pastor Russell, "of the Brooklyn Tabernacle," and of the "London Tabernacle," were misleading.

11. He lacked forms of ministry to human need.

12. He is charged with blasphemy, or slander of God and his Word. On page 298, of his Watch Tower, of the issue of September 15, 1910, it is written, concerning his books:

"If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with Bible proof texts given, we might not improperly name the volumes 'The Bible in an arranged form.' That is to say, they are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see also, that if any one lays the 'Scripture Studies' aside,

even after he has used them, after he has become familiar with them, after he had read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." (Facts and More Facts about Pastor Russell, p. 42). Is he not an anti-Christ?

It should be noted that when Russell sued the Brooklyn Eagle for \$100,000, the court gave judgment against him, thus justifying the Eagle for exposing this impostor.

Russell's no-hell doctrine may have been begotten in part by the wish that there be no hell for such sinners as himself.

In fine:

Russellism is one of the most blasphemous and destructive of all heresies. It contradicts almost every fundamental doctrine of the Christian faith. It boldly denies the proper deity, incarnation, resurrection, ascension and priestly intercession of Jesus Christ. It teaches that Christ—passed into non-existence—is eternally dead. It denies the personality and work of the Holy Ghost, and makes the Holy Ghost a mere influence. It degrades man to the level of an animal, robs him of spirit dowered with endless existence, turns the penalty for sin into annihilation. It gives us a creature savior impotent to bring us to God, vitiates the Scriptural doctrines of regeneration, faith, repentance, justification. It perverts the doctrine of Christ's second coming, the judgment to come, life eternal, and everlasting death.*

*See Summary of Millennial Dawnism, in C. C. Cook's, "All About One Russell," pp. 18, 19.

